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EDITOR'S NOTES.

LOCAL CONFERENCES.

WITHIN the last two months, we have attended meetings of a very considerable proportion of the Local Conferences into which our denomination has been organized. And these Conferences have now been long enough in operation to make it worth while to consider how far they answer the expectations which were had at the time of their formation. There has been time enough for any undue first enthusiasm to have subsided, time enough to have proved if there be any danger of their interfering with the perfect independence of the individual churches, or any other objectionable results; and, on the other hand, time enough to show whether there be any real service which these organizations can effect.

Our observation has been, on the whole, very satisfactory. We have not attended one meeting that was not full of interest. In some cases the attendance on the part of the community where the meeting has been held was unaccountably small. But we have noticed that there has been almost uniformly an increasing attendance when

the Conferences have met enough times to become understood. At the last meeting of the Essex-County Conference in Beverly, the church was filled during most of the day and evening; and it was estimated that nearly eight hundred persons were present at some part of the session.

Almost every Conference has developed some new feature of special interest and promise. Thus the last meeting of the Norfolk-County Conference was held with a small and newly organized society, where it might be supposed that the entertainment of delegates would be burdensome; and, in the call for the meeting, it was given out, that people from abroad should bring their own refreshments. We suspected, from the appearance of the loaded tables, that, in this particular instance, the society did provide no meagre portion of the supply; but the baskets and napkins of the guests made a pleasant element of the occasion, and it was proved to be possible to have such meetings in places where there are feeble or inactive societies, that would be especially helped by the stimulus which they cannot fail to impart.

Sometimes the meetings have been so arranged as to be connected with important occasions, to which they give, and from which they receive, added interest. Thus the meeting of the Conference of Middle and Southern States was held in Vineland, at the time of the dedication of their new church and the ordination of their minister. Altogether it was an occasion that will be long remembered by those who were there. The neighboring churches of Wilmington and Philadelphia and Germantown sent down great delegations, full of earnest sympathy and of enthusiasm for the cause, which it was pleasant to see; and which we thought could be traced in part to the fact, that previous meetings of the Con-

ference had taught them to know and be interested in each other. What with the teaching and the inspiration of three sermons, each marked by peculiar power; the fervor of a delightful prayer-meeting; the brisk and business-like Conference session; the touching interest of a dedication and an ordination service; and the social cheer, which was as generous and attractive as it could be made by a people whose own hearts were full of grateful joy, — everybody must have enjoyed twenty-four hours of entire satisfaction. And when the returning party filled the car on the way to Philadelphia, their hearts all warm towards each other, and aglow with interest in the cause, it needed no special analysis or reasoning to prove that the Conference had been productive of good.

I. We have recalled thus more minutely our visit to Vineland, because this illustrates one of the obvious uses which these Local Conferences have already served. Their effect has been very marked in giving new stimulus to the individual parishes of which they are composed. We have seen absolutely nothing that looked like attempts to exercise authority over parishes, or to interfere in the least with the purest congregationalism; and yet the influence on the parishes has often been as real as though exercised by ecclesiastical authority. Meeting together and listening to reports of work and methods and to quickening words, every delegate receives some new suggestions, and better still some new enthusiasm, which he carries back to his own society, and causes to appear there in some new activity and in added life. No one can help being struck with the happy change which has come over our churches during the last two years; and we ascribe much of it to these meetings of the Local Conferences.

II. In regard to the actual work done by the Conferences themselves, our conclusions are also on the whole encouraging. Most of them are organized with an active secretary and efficient officers, who have undertaken in earnest to look after the interests of our cause within their limits. It is true, that, in almost every case where real efforts have been made, experience has proved that it is easier and more effective for them to work through or along with one central agency; and most, even of those who at first proposed the independent management of their own missionary plans, have decided to turn over all their contributions to the American Unitarian Association, and to act in co-operation with that organization. As Secretary of this Association, we have endeavored, so far as practicable, to communicate with the officers of the Local Conferences in all matters pertaining to the work within their limits; and, though we cannot yet point to a completeness of system, certainly a good approach has been made towards systematic co-operation, and at least there has been established a cordial and confidential relation between the Conferences and the Association, which cannot but be helpful to the best interests of the denomination.

III. One important practical illustration of this spirit of co-operation is in the service rendered to the American Unitarian Association by the Conferences, in raising money for its support.

The Suffolk Conference, at the suggestion of our Executive Committee, has been holding a series of public meetings, to present the various features of the work of the American Unitarian Association.

The Worcester-County Conference arranged a similar meeting in Worcester, which was attended not only by the Worcester people, but by large delegations from

neighboring towns, some of them riding in sleighs many miles on a cold winter night, to listen to the statements and the appeals. The Essex-County Conference and Middlesex Conference, and others, have done the same.

Not only this; but, at a meeting of the Secretaries of all the Local Conferences in New England and New York, arrangements were made by which each Conference, through its officers, should systematically conduct the raising of money for our Association; and some of them are already prepared to guarantee with confidence, that, from every society in their list, there will come at least the amount which a careful estimate has assigned as a fair proportion of the hundred thousand dollars it is hoped to raise.

THE NEW HYMN AND TUNE BOOK.

We do not venture to pronounce an opinion upon the new Hymn and Tune Book and Liturgy, which has just been issued by the Association; because, although we have personally had nothing to do in its preparation, we have watched it with such close interest, that our judgment could not be impartial. But we have tried to gather the criticisms of those most competent to judge. We have submitted it to persons most conversant with sacred poetry, and persons of every variety of taste; to leaders of choirs, and others accustomed to study the adaptation of music to words. The commendation it has received has been beyond our most sanguine expectation. Almost every one has pronounced it far superior to any hymn book that has ever been published. And if we may take these estimates as any thing like an indication of its general acceptableness, there can be little doubt that it will come into general use throughout the denomination.

THE HISTORIC ATONEMENT.

Sermon preached at the Conference of Unitarian and other Christian Churches at Syracuse, N. Y., Oct. 9, 1866.

BY REV. F. H. HEDGE, D.D.

"We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." — ROM. v. 11.

A RELIGION wide as the widest outlook of the modern mind; a religion free as human thought, concurrent with reason, coordinate with science; a religion in which the present predominates over the past and the future over the present, in which judgment tops authority and vision outruns tradition, — this is the instant demand of a liberal faith. Such a religion or none is the rationalist's alternative.

Two ways appear of meeting this alternative, two distinct postures of the mind toward it, among those who equally allow the claim. The one undertakes to supplant the gospel; the other seeks to unfold it. The former, which styles itself Naturalism, renounces and declares its independence of ecclesiastic and historic Christianity, disallows its hereditary title, and rejects all claim of its record to any admissions which conflict with the every-day experience of men, which offend the sensuous understanding, or transcend the methods of science. It culls from the sifted gospel some golden grains of ethical import, and embodies these in a theory of life and man which may or may not, according to circumstances, call itself Christianity, but which claims to be its essence, and offers itself to the Church as such.

The other position respects the claim of ecclesiastic continuity, and seeks in Christianity itself, in historic Christianity, a meaning and a purpose so wide as to throw its orbit outside of the most elliptical radicalisms that traverse its spheres; as the sun which seemed, to the early Copernicans, stationary, is judged by sidereal astronomy to have an orbit of its own, which includes the aphelia of all the comets; and not only so, but carries them with it in its grander sweep.

It is not pretended that this comprehensiveness lay in the conscious thought of the apostles and first teachers of Christianity; enough to suppose that it lay in the mind of the Spirit which edited the gospel out of the deep of its own idea. Of this supposition there is and can be, in the nature of things, no positive proof. Those who adopt it may, with the easy self-deception of speculative zeal, unwittingly transfer to the gospel a conceit of their own engendering. And certainly the Christianity of those who conjure into it whatever their fancy affects, is quite as arbitrary in one way as, in another, the Christianity of those who conjure out of it whatever their fancy distastes. The *plus* and the *minus* are equally wide of the truth.

But who shall undertake to say on historical and critical grounds precisely how much or how little lay in those utterances of the early Church which have come down to us, and what were the absolute limits of their vision? In the writings of St. Paul there are indications of a mind that outtravelled the perceptions of his contemporaries, and saw in Christianity a possible solution of quite other problems than the rehabilitation of the Jewish state. The thoughtful reader, in some of those Epistles, and especially in that to the Romans, comes upon traces of an intellectual survey which took in a good deal more than the civil world of that time. St. Paul was the first interpreter of Christ who seems to have divined his historic significance. To the Palestinian apostles, the Christ was but the fulfilment of the hope of Israel. To the author of the fourth Gospel he was only a bodied Word, a demonstration of Godhead on a spiritual plane for spiritual ends. Paul brought Christianity down from heaven to earth, as Socrates did philosophy, and brought it out of the little sanctum of Judaism into the broad scene of the nations. Christianity, in his view, was the universal mediator, the re-organizer of universal history. A Jew by descent, but a citizen of the world in his new-born consciousness, he credited the gospel with cosmopolitan aims. And one of those aims, the one which includes all others, he expressed by a term which is rendered "atonement" in our English version of the text. This brave English

word, in its literal and etymological sense, is itself a contribution to theology to be received with all thankfulness. No modern language that I am aware of possesses a word of precisely the same import. Nay, the word "atonement," I suppose, though it seems presumptuous and sounds paradoxical to say so, expresses more exactly than even the original Greek the essential point in Paul's doctrine of reconciliation. It expresses the result of that process of which the original Greek and the corresponding word in other versions suggest the method.

On this matter of atonement I have something to say this evening. But first let me re-assure those to whom this announcement might suggest a superfluous threshing of theological straw, from which the wheat has long since been elided, and winnowed and ground and bolted and baked in ecclesiastical mills and ovens for ecclesiastical use. It is not in its old dogmatic sense, — for us obsolete, — but in its historic and sociological aspects, that I now present the subject.

Atonement is one of those ideas which have suffered much belittling in ecclesiastical hands. It has never, since Paul's day, had justice done to it in systems of theology. Theologians, especially Protestant theologians, have belittled the idea by a capital misconception, which makes atonement a private concern of the individual soul, a private adjustment of the soul with God. Nothing could be more foreign to Paul's view and the views of the early Church, nothing more foreign to the spirit of the gospel, than Calvin's idea of "Particular Redemption." Paul, if I rightly conceive him, would have utterly repudiated such an idea, — a redemption determined by personal favoritism, — a redemption accorded to a favored few, himself being one of the few, and denied to the rest of mankind. He who wrote, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," was not likely to limit the grace of God by personal preference, or to put *selection* in the place of the *election* which he taught. That election itself he saw to be only initial, and neutralized by the new dispensation: "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and then all Israel shall be saved. For God hath concluded them all in unbelief, that he might have mercy upon all."

The error of Particular Redemption, like so many others in theology, has arisen from the transference of the operation and fruits of the Atonement from this earthly world to a life beyond the grave. The antichristian absurdity of such a redemption appears the moment the doctrine is applied to human life. The atonement contemplated by Paul is no private privilege, and no transmundane acquisition; but a public grace, of which the individual becomes partaker through his social relations and not by private negotiation, and the realization of which is society itself in the measure of its moral and Christian progress.

The apostle, cherishing the analogy of Judaism, connects this idea with that of sacrifice in the death of Christ, — whether in the way of cause and effect, or of typical demonstration and ecclesiastical parallelism, we need not stop to inquire. The idea of sacrifice is an ineradicable element in religion, and could not fail to be retained as an image and object of contemplation when it ceased to be a ritual function. The Church of Rome has made the image itself a part of its ritual, in the elevation of the host; that is, in the presentation by the priest to the worshipping assembly of a wafer which represents the host or victim offered for man in the person of Christ. By the daily repetition of this pantomimic sacrifice, the Church of Rome symbolizes the perpetuity of that atonement which is not a single but a constant operation of the one sacrifice which, as the writer to the Hebrews says, Christ offered once for ever. In that dumb show, when the priest at the tinkling of the bell uplifts the sacred monstrance, according to the theory of Roman symbolism, the breach that sundered heaven and earth is momentarily evened, and God and man are atoned.

Rome symbolizes the perpetuity of the atonement in the ecclesiastical sense of sacrifice for sin; but, not divining its deeper sense and its application to human society, Rome has failed to represent what is more important than its perpetuity, viz., its progressiveness. A progressive reconciliation of the earthly and heavenly in human life, — a mutual interpenetration of the two, — this I conceive to be the real import of the doctrine of atonement. An historic process, not a theological device, is what I find in it.

The general formula of earthly and heavenly includes many opposites, or supposed opposites, which constitute accordingly the several topics of atonement, — natural and supernatural, finite and infinite, temporal and eternal, God and man, the Church and the world, mortal and immortal. It is the tendency of false religion, in all dispensations, to emphasize and magnify these antagonisms. A true religion tends to harmonize them. Therefore we say, "the atonement in Christ," inasmuch as the reconciliation of these antitheses is the consummation of the Christian idea. I select for present consideration one or two of the more significant.

1. Natural and supernatural. — The antagonism here is not in the thing, but in the thought. It is a classification, under these two heads, of ordinary and extraordinary phenomena and powers. The term "natural" is used to denote the stated and intelligible facts of human experience, — those which have been investigated, referred to known agencies, and ranged under formulas which we call laws. Together they constitute the "System of Nature," so called; which of course can mean nothing more than our observation or systematization of nature. The system is in us, and not in the things themselves. Whatever transcends these familiar experiences, — facts which are not embraced in this system, and seem not to tally with it, are either denied, or classed as "supernatural." They are denied by those who cannot tolerate that their little system, with which so much pains has been taken, should be proved imperfect by facts or alleged facts, which it will not take in. It is the feeling of the child who fancies he has made a perfect figure with the bits of ivory in his Chinese puzzle, and subsequently discovers that one of the seven pieces has been left out. He would fain suppress the refractory piece. It is certainly more agreeable to question the facts than to entertain the suspicion of the "more things in heaven and earth" of which the poet speaks. Nor is any thing gained, that I can see, by admitting the facts, so long as they are excluded from the sphere of nature, to which humanity with its destinies belongs. The term "supernatural" supposes two distinct agencies, Nature and God; *i.e.*, it separates nature from God, it makes nature godless, and so introduces

into the scheme of religion a dualism which is Manichean and antichristian. The progress of Christian thought will abolish this dualism, will teach that the ordinary and extraordinary in human affairs are equally natural and equally divine. All phenomena are natural, and all causes that produce them are natural. A genuine miracle would be the most natural of all; it would be nature in her immediateness, nature unveiled, without the illusion of statedness which so befogs poor human wit and stands instead of nature in the vulgar mind. The spirit is nature's innermost life; he who has most of it is most natural. Who so natural as Jesus? The miracles recorded of him are proofs of his naturalness. Suppose them mythical, they would still in a certain sense be illustrations of it, as legitimate impressions of his great nature on contemporary minds. Whoever shall attain to the same spirituality will experience that *rapport* with the central power which the record ascribes to Jesus; he will have that sympathy with the universal Will that shall make all things possible which seem desirable. If miracles show themselves in him, they will be the most natural things which he does. In proportion as men grow toward spiritual maturity, it will come to be seen that there is but one power in the greatest and in the least, in the resurrection of the dead and the shooting of a grain of wheat. In the fulness of that spiritual maturity the godless distinctions of false religion will be done away, and natural and supernatural be atoned.

2. God and man. — Religion begins with a huge separation between these two. In its barbarous stage, where it takes the form of fetichism, that with which man has least sympathy is most likely to serve him as God. His god must be a fright to command his homage. A monster will answer that purpose better than a human model of power and goodness. He will sooner bow to a crocodile or misshapen stone than to any fellow of his tribe. And so, at the other end of the spiritual line, Monotheism in its earlier forms, Hebrew Monotheism, determined an absolute separation, an impassable gulf, between God and man. God was in heaven, and man on the earth; the only relation between them was legislation on one side, and subjection on the other; arbitrary exaction there, unconditional obe-

dience here; commandment above and fear below, and burning and thundering Sinai between. Theology before the Christian era had outgrown this view, and sought to correct it with the notion of a second God, not quite so distant as the awful first, a kind of prime minister of the Majesty on high, intermediate between Him and this earthly world. The Christian Church took up the idea, applied it to Christianity, and turned it about and about, and worked it this way and that way, to see if a bridge could be made of it to span the supposed gulf between God and man. The attempt was a failure; the bridge would not reach. If the second God is a creature, as the Arians affirmed, there was still a gulf between him and the first. If he is no creature, but consubstantial, "very God of very God," as the Athanasians claimed, then there is a gulf between Him and man. Say with Apollinaris that he took the place in Jesus of the human soul; then Jesus was no man at all, but God appearing in a human form. Say with Theodore of Mopsuestia, that God was united to a genuine human individual in Christ; and the statement, if analyzed, can mean no more than that God was associated with Jesus and co-operated with him, — both uniting in one effect: which is true enough, but if predicated of Christ alone constitutes no substantial union of God with man, and leaves human nature where it was before. Practically the second God is no nearer to man than the first. The gulf is still unbridged. The Holy Spirit which proceeds from both might supply the missing link, were it not that the Holy Spirit is conceived by one party as a priestly charm, by another as a fitful gust from the heavenly shore. Neither the second God nor the third can quite reach to bridge the gulf. The Trinity sits throned on high, man grovels below. Theology can mediate no real union between the human and divine.

What theology did not furnish, religion had already found in the consciousness of Christ. "I am in the Father, and the Father in me." "He that hath seen me hath seen the Father." "I and the Father are one." Here is no doctrine, but a human experience. To make theological capital of such language, to coin this high utterance into dogma, is almost a sin against the Holy Ghost. It is no dogma, but the ecstasy of religion, which,

as we saw, having begun with the widest separation of the human and divine, ends with declaring the absolute union of the two. What Jesus affirms of himself he prophesies and implores for all his followers: "As thou, Father, art in me, and I in thee, that they may be one in us." Theology has never done justice to this saying, has never fairly faced it, has never dared to appropriate its awful import. The contrast between the idea of humanity, one with God and the actual world of any past time, has seemed so monstrous, that the words have remained a dead letter as to any serious application of their import. The world, no doubt, is very godless; society everywhere far below the Christian ideal, yet somewhat less so than in ages past. Assuredly the humanities have made some progress. The relief of want, the instruction of ignorance, the reform of vice, are more and more objects of care and effort in Christian society. And these humanities are also divinities. All agencies and organizations based on purely moral ideas, and working in the spirit of faith and love for moral ends, are the very presence and inworking of God in society. Thus God progressively incarnates himself in human life; and thus human life, with progressive edification, builds itself up into God. In the measure in which these agencies accomplish their design, in the measure in which sin and wrong are weeded out of the walks of men, in which the law of love asserts its sway and extends its empire over human life, in which the face of society conforms to the image of Christ, — in that measure the atonement proceeds until God and man are one, — one not only in community of purpose and identity of will, but one in the consciousness of mutual, perfect, and unchangeable love. "All mine are thine, and thine are mine," "thou in me and I in thee," must be the confession, must express the consciousness of collective humanity, if the kingdom of heaven is any thing more than a Jewish chimera or a waking dream.

3. As the greater includes the less, the union of God and man involves the resolution of all the other antitheses named, and especially that of temporal and spiritual, or the Church and the world. The line of that division bisects all religions and civilizations hitherto. The more immature, the more crude

and idolatrous the faith of an age or people, the more it has emphasized and organized this dualism. In the elder faiths it developed an hereditary priesthood and a hieratic government, and culminated in the deification of the spiritual function; as witnessed to this day in the twice-born Brahman of India, and the Khubilai Khan or Lama-God of Thibet. The separation of sacred and profane in human life bears an inverse ratio to the progress of religion. The ruder the religion, the wider the separation.

The genius of Christianity, as shown in the Gospels, is wholly and gloriously adverse to such separations. While it sanctifies the world, it secularizes the Church, and looks to the doing away of all distinction between the two. Jesus was emphatically a man of the world. The daily walks of men were familiar to his feet; their daily joys and sorrows, and all their wants, familiar to his heart. When he went to the marriage feast, he went as a wedding guest, and brought his own contribution, material as well as moral, to the general joy. When he went among publicans and sinners, he sat at their tables without reserve, and shrank from no contact with the daughters of vice. Religion might flaunt her sanctimonies, — he wore no phylactery but his native holiness; he suffered no sabbath to check his humanity, and no tradition to bound his freedom. The genius of Christianity abhors professional sanctity; it abhors a priestly caste.

But the genius of Christianity is one thing; its historic envelopment, another. Christendom hastened to establish a priesthood; the priesthood hastened to invest itself with exclusive and magical powers. Professional Christianity hastened to separate its holies from the profane world. Into the desert and into the cell, into sackcloth and cowl, went all the religion; and starved and scourged and tormented itself, until piety and penance were synonymous terms, and a wasted, woe-begone figure, bending over a death's-head or clasping a crucifix, became the exponent and symbol of devotion. With equal zeal, in the opposite direction, the secular interest hastened to withdraw from the ghastly presence of the sons of God. Into the saddle and into the field and into the pirate ship, into violence and blood and lawless rapine, rushed the godless outside world, and knew no

religion but the most external, — passive reception of sacraments that kept the Devil, who was also external, at bay.

All through the centuries of the middle age, this sheer separation of the spiritual and temporal prevailed. Religion was a speciality, a distinct profession, nowise incumbent on the world at large. The very word became a synonym of separation, as in Southern Europe to this day a religious person denotes a monk or a nun. The institution of chivalry was a kind of mediation between these extremes. When martial prowess was married to saintly devotion, when the swordsman became a missionary of righteousness, a limit was set to the reign of brute force on the one hand, and of ghostly pretension on the other. This beautiful growth of the middle age is the type of a still continuing mediation between the Church and the world, represented in our day by practical philanthropy and social reform. For still the separation continues, — in Protestant Christendom still continues. Religion is still a speciality, a distinct concern. A sharply dividing line, in most Protestant sects, distinguishes with superior holiness the sheep of the inner communion from the necessary but unsanctified goats of the outer fold. These distinctions, whatever their value in view of the present state and stage of Christian culture, are nevertheless proofs of an immature Church and imperfect atonement. "When that which is perfect is come, then that which is in part shall be done away." The Church, as at present interpreted, is a partiality. Religion, as now understood, is a partiality; partialities which are providential, indispensable hitherto; the abolition or disuse of which would only leave us the opposite partialities of worldliness and irreligion uncorrected and unchecked. Better that the Church and the world, spiritual and temporal, business and religion, should stand opposed to each other as now, than that the world and its temporalities should stand alone, and Church and religion have no standing. Nevertheless, it must not be forgotten that the perfect state is the interpenetration of these opposites; that the true Church is society informed by the Spirit of God; that true religion is the health of the spirit manifest in healthy and beneficent action. All other religion, — religion that detaches itself from the business of life, — however commended by

saintly precept and illustrated by saintly example, is disease, or at best a provisional experience. The sanctities of man are not his separations, but his communications; and, as language itself instructs us, holiness and wholeness are one. Atonement will not be complete until the distinction of sacred and profane, temporal and spiritual, business and religion, the Church and the world, is practically neutralized; until these dislocations of human nature are healed, these severed parts and processes atoned in one undivided and absolute life.

4. That absolute life, that mighty solvent in which flesh and spirit are resolved, and natural and supernatural fused in one, — shall it not also fuse and resolve the last and longest contradiction of time, the contradiction of mortal and immortal, the life below and the life above, earth and heaven in the local sense of those terms? "The last enemy that shall be put under is death." The apostle who wrote thus had a vision of a state in which dying should be no more. The popular belief transfers that state from this human earth to some unknown region beyond: and Christians talk of "going to heaven" in much the same way that the ancients talked of going to the place of departed souls; with this exception, that the going in the one case is a going up, in the other it was a going down; but with this advantage on the side of the ancients, that they had a distinct conception of the whereabouts of their imaginary world, and the route by which it was reached. We say indeed that heaven is not a place; but this is only a different use of the word "heaven," by which we signify that what constitutes blessedness is not locality, but a state of the mind. We do not mean that the blessed are nowhere; if we speak advisedly, we cannot mean that. We do not suppose that they are everywhere. It follows that they must be somewhere, if at all. A home and a kingdom in space must be assigned them. I see no reason for supposing any other than their native planet, no reason for supposing that the sphere of planetary attraction ceases with the dissolution of the animal frame, no reason for supposing that the planet's hold of its own is bounded by the animal life. On the contrary, it accords with reason to believe, that the soul — which makes the individual, and which must not be confused with the accom-

panying spirit, which is not individual — is a part of the planetary life. and can never, while that life endures, be divorced from the system to which it belongs. It accords with reason to suppose, that the future body, which God gives "as it pleaseth him" to the disembodied soul, is consubstantial with this, consequently with the earth of which this is formed; although but one, and that the most ethereal, of earthly elements may constitute its substance.

Assuming, then, that earth is still the abode of those who have put off the flesh, their connection with those who are in the flesh, and the means of possible communication with them, are questions of more than speculative import. "Spiritualism" claims to have solved the problem of communication. Heaven forbid that the offered proofs of such communication should be genuine voices from the spirit world. Annihilation would be more tolerable than the thought that Webster and Channing have put on fustian when they put on immortality. But "Spiritualism" is right in assuming, that the distance between these severed realms is not distance in space, and not absolute separation. "Spiritualism" is right in moderating the accent which human infirmity puts upon death.

In what way the desired communication — indubitable, open communication — with the souls of the departed will come about, I pretend not even to guess. It may be, that the human body, without the intervention of death, will become so etherealized as to be impervious to death, — will become death-proof; that in this way mortal will put on immortality, and the generations of those who have tasted death and of those who have not, become mutually apparent, accessible, companionable. However this may be, I am persuaded that dying is not migration, that this earth is man's future and eternal abode, and that in the course of human development the time will come when death shall no longer occupy the place it now does in the human economy; but, if in any sense it continues to be, will be practically, as an enemy, put under. In the final and consummate atonement, this last antagonism of mortal and immortal, earth and heaven, will be atoned. There will be no talk then of "going to heaven," as in the gospel there is no such word.

We do not go to heaven, but heaven comes to us. They whose inner eye is opened see heaven, and they who see it are in it; and the air to them is thick with angels, like the background of Raphael's "Mother in glory."

We have dwelt on those topics of atonement which seemed to us most significant, and which best illustrate the practical working and thoroughness of the great historic process. It might seem, that the survey should embrace, among other adjustments, the reconciliation of science and religion, — the two interests which divide the mental life of the age, and whose growing antagonism has been to many good people a source of uneasiness in recent time. But this antagonism belongs rather to the realm of thought than to that of actual life, with which our view of the atonement is mainly concerned. As such, it is properly included in that of natural and supernatural.

The opposition of science and religion is discrepance of method, rather than contrariety of aim. Both are ministers of social well-being, and therefore co-agents in the work of atonement. For whatever promotes the general well-being is an agent in that work. Both seek the good of society, but in ways how different! The one by unfolding and applying the laws of nature, the other by revealing and applying the laws of the soul. The one by facilitating social converse, the other by ennobling its quality. The one by evening physical obstructions and extending the material comforts of life; the other by eradicating moral evils and deepening the import and consciousness of life into life everlasting. Both look to human well-being; both, if genuine, end there. But here is the rub. The action and success of religion depend on certain ideas and beliefs, which science, if it does not impugn, mistrusts and discredits, because unable to verify them by its own methods, — methods approved in its own domain. Such ideas as a personal providence, revelation, or God in history, immortality, — nay, the idea of a God, in any proper sense of the word, — is out of the domain of science, and is only admitted, if at all, on the ground of the moral sense.

The stupendous successes of science in her own dominion have emboldened her to claim jurisdiction over territory not

amenable to physical authority, and to point the needle-gun of her critical acumen at dynasties that sit "on no precarious throne, nor borrow leave to be." Religion acknowledges with all thankfulness the share in the atonement which science may rightfully claim, — her mediatorial agency in the sensible world, where her ministry is always a ministry of reconciliation, smoothing the hostilities, adjusting the alienations, yoking the contrary forces, compelling the antagonisms of nature, and stretching the electric cord of intelligence from city to city, and from land to land, across all solitudes and under all deeps.

In this connection, fellow-Christians, it becomes us, I think, as a Christian body in convention assembled, to take solemn note of the great achievement of the year, — the coupling of the hemispheres by bands of electric communication, stretching from continent to continent beneath the sea. That unfruitful sea, the flaw of the planet, — how fruitful it has been of discoveries and inventions, from the hollow log with which the savage creeps timidly along the shore and scarce doubles the headlands of his native bay, to the three-masted ship with which the instructed, civilized seaman puts boldly forth on the trackless deep; from the imperfect guidance of the heavenly bodies by which the ancient navigator steered his precarious course, to the mariner's compass; from galleys propelled by oars, or lateen-sails that caught the breeze —

"That blows from off each beaked promontory," —

to the cunning engine with which the modern helmsman advances in the eye of the blast. And now at last, not content with traversing the abyss in person, and that with the accelerated speed of modern civilization, man has found out a way to converse across it with the dwellers on the other side, as with his neighbor across the street. Subsidizing for that purpose the swiftest of material agents, by a kind of earthly omnipotence, he compels the lightnings to be his couriers, and drives them by the wondrous road he has built for their journeyings along "the bottom of the monstrous world," where, since the birth of time, no sentient heart ever beat, no voice ever broke the eternal silence, no thought ever penetrated but the omni-

present thought of God. Through those untrodden and sunless realms a road has been built for the lightnings to go upon, and to carry intelligence, and conscious thought and purpose, and tidings of war and peace, and solemn greetings, across the unsympathizing vastness, virtually annihilating the hostile element, and so fulfilling the prophecy, that there be "no more sea." I congratulate you, fellow-Christians, on this happy consummation of an enterprise which brings Christendom into closer fellowship. "Glory to God in the highest, on earth peace and good-will to men," be its fruit!

Religion accepts with all thankfulness the mediations of science; but religion will not suffer science to dictate her beliefs, or to strike from her creed whatever the text-books fail to explain. When M. Renan declares it to be an absolute rule of criticism, to admit no miracle in history, because the condition of a miracle is faith, religion is content that men should render to Criticism the things which are Criticism's, and to Faith the things which are Faith's. But when he insists that "the faith of humanity" rests on a fancy of Mary Magdalene, religion can but smile at the huge inconsistency which, seeking to escape an improbability, tumbles into a tenfold greater, and which sacrifices the real order of nature to an idol so named. Of the real order of nature, the first principle is, that every effect must have an adequate cause. The Christian Church was founded in the belief of the resurrection of Christ. What was the cause of that belief? To rest the growth of ages on a woman's delusion, is a greater invasion and inversion of the order of nature than any miracle recorded in the New Testament. It is one of the mistakes of the time, to overrate the authority of physical science, whose judgments are valid only on purely material ground, and lose their conclusiveness when a spiritual factor intervenes. To deny the spiritual factor is the instinct of science, but also her weakness; an unconscious confession of her own limitation, which many mistake for the limit of truth. In the world of phenomena, science is queen; in the world of causes, she is a bungler and an alien. It is only within her proper and bounded domain of physical inquiry that she can claim to be interpreter of the methods of God. And yet I saw in a recent

writing, written too in the name of religion, the astounding suggestion, that religion has no function "which may not be discharged by science." If so, let us hasten to make up for lost time, for wasted hours of worship, since the foundation of the world. Let us straightway convert our temples into lecture-rooms. Cease idle prayers, cease drivelling praise! Henceforth let the weekly holy-day be devoted to scientific investigations. Let the children of the Sunday-school repeat for litany the multiplication-table, instead of the Lord's Prayer. Let anatomical and physiological demonstrations replace the broken body of the Eucharist and the waters of baptism. Let font and chalice be sent to the curiosity-shop, and shelved with the Chinese joss-sticks and hideous Indian gods. Vanish, ye dim surmises of a supersensuous world! Vanish the Holy Ghost! Let serviceable gases entertain the well-spent hour!

No, friends, science can do much; but there are functions of religion which cannot be discharged by science. Not yet has science succeeded to the throne of God in the heart of mankind. We are no nearer to God in our knowledge than in our ignorance, unless to the knowledge of nature be added the knowledge of spiritual truth. On the contrary, without the spiritual complement, the more scientific, the more atheistic. Science can do much, but there are straits in life where science can afford neither counsel nor aid. Standing by the bedside of his dying mother, says a German humorist, "I thought over all the great and little inventions of man, — the doctrine of souls, Newton's system of attraction, the Universal German Library, the *Genera Plantarum*, the *Magister Matheseos*, the *Calculus Infinitorum*, the right and oblique ascension of the stars and their parallaxes. But nothing would answer. And she lay out of reach, lay on the brink, and was going; and I could not even see where she would fall. Then I commended her to God, and went out and composed a prayer for the dying, that they might read it to her. She was my mother, and had always loved me so dearly, and this was all I could do for her. . . . We are not great, and our happiness is, that we can believe in something greater and better."

I said there are two ways of meeting the demand for a truly

liberal and rational religion, — two ways of meeting, but only one way of solving, the problem. I believe that Christianity, rightly interpreted, is that solution. Let those who think they have something better to offer, in Truth's name proclaim it freely; but let us, in the name of honesty and eternal reason, respect the boundaries and difference of things, and not confuse "naturalism" with Christianity. Christianity, in any admissible sense of the term, cannot be disengaged from the Christ of the record, the unfathomable Christ of the gospel. In denying the historic Christ, the very essence of Christianity is denied, — the divine humanity, and through that the atonement of the earthly and the heavenly in human life. Say, if you will, that this is not the best; say that "naturalism" is better than Christianity, and ought to supplant it. That is an honest proposition, and one worth listening to. But don't pretend that they are the same. Sincerity is better than any religion. Away with disguises! From halfness and unveracity what good can come to either party, to either cause?

Not in the way of denial, but of faith, the solution must come, if at all. Faith in Christ as the type of consummate humanity; faith in humanity as prefigured in Christ; faith in God as humanity's fulness and justification; faith in reason as God's interpreter; faith in revelation as reason's consummate flower; faith in society as ever-progressive realization of reason and of God, — is not this the desired solution?

The Christian confession need not bound our religious sympathy, but bound it must our ecclesiastical fellowship. All religions that devoutly aspire, all religions that diligently labor, all religions that minister to human weal, deserve our sympathy and claim our respect. But Christianity is more than religion: it is history's highway, humanity's thoroughfare. The paths that diverge from it will return to it again, or lose themselves in nothingness. Whatever dissents from it is partiality and limitation; in it is wholeness, and the widest vision, and the largest liberty.

THE WORK OF THE UNITARIAN ASSOCIATION IN THE CIRCULATION OF ITS LITERATURE.

ANOTHER of the series of meetings for the explanation of the various branches of the work of the Association, was held in the Music Hall, in Boston, Sunday evening, March 22, the subject being its work in connection with the publication of books and tracts.

The large audience which assembled, notwithstanding the condition of the streets after the great snow-storm of the previous day, testified again to the interest felt in the cause.

Henry P. Kidder, Esq., presided, and after a short address introduced Rev. J. F. Clarke, D.D.

ADDRESS OF REV. DR. CLARKE.

Some years ago, when I was the minister of a church in Kentucky, there came to the place an eminent Presbyterian clergyman, — a man in his theology strict and orthodox enough, but in his spirit very wide and liberal. I asked him to preach for me, and he consented. He was summoned before the Presbytery, to answer for preaching in a Unitarian pulpit, and the reply he made was this: "When I received my commission from my Master, it was in these words, 'Go ye into all the world, and preach the gospel to every creature;' and no matter how bad Unitarians may be, no matter how great heretics they are, you cannot deny that they are at least *creatures*.

Now, we come here to-night, as I understand, to ask you to help the authorities of this Association in obeying that command of the Master. We want to "go into all the world and preach the gospel to every creature." That is all we want to do, — no more and no less. We want to go wherever there is any one who is willing to hear what we have to say, and to say it to him. That is our duty, is it not? But we cannot preach the gospel everywhere by the voice of the minister, because we have not the ministers to send; but we can preach the gospel

by means of that wonderful engine, the press. What we cannot send by the living voice, we can send in the printed tract and in the printed book; and we can trust those words to Providence. We can send them forth, with the full assurance that God will take care of them, and that he will see that some of them, at least, shall be the seed which falls into good ground, and which shall bring forth fruit thirty-fold, fifty-fold, an hundred-fold.

All that I propose to say to-night, in simply introducing the subject to you, is to relate one or two little incidents which have come to my notice, to show that there is an interest felt, by those who perhaps have never heard the name of Unitarian, in the books and writings which we are able to send out. I recollect, for example, that years ago a near relative of Thomas Jefferson told me, that, when he was living at Charlottesville, after he had ceased to be President of the United States, a planter living in the neighborhood came to see him on business; and while he was waiting in the library for Mr. Jefferson to come in, he took from the table some of the tracts of the American Unitarian Association, and he became so interested in them, that, when Mr. Jefferson came in, he was entirely unable to attend to his business. Said he, "I came to see you about business, sir; but I have found things here on your table which seem to me to be so wonderful, so entirely different from any thing I have seen before, to meet my case so exactly, that I must ask you to tell me where I can find them." Now, that is just one of those circumstances which indicate how many there are, all through the country, who are wanting just such things as these.

That illustrates the case of thousands and thousands of persons all over the land, whose wants are not met by any of the prevailing systems. They want something that seems to them like common sense, like reason, like nature, like experience, like daily life, like that which they all believe and know to be true. I recollect once going down the Mississippi river, and I noticed the tracts of the American Tract Society were lying all about. But nobody read them, — perhaps, because they had seen them so often, they cared nothing about them. I had a

parcel of the American Unitarian Association's Tracts in my pocket, and I laid them on the table in the cabin, and there was not a minute from that time until we got down to New Orleans, that somebody was not reading them. Perhaps it was because they were new, and their curiosity was excited; but, whatever the reason is, the fact is that there are thousands and tens of thousands to whom the books and tracts and writings which we say are commonplace, which we take no interest in, because we have seen them so much, and read them so often, and heard the truths they contain to satiety from our childhood, — there are thousands, I say, all over the community, to whom they come with a power and freshness which take hold of them, lift them up, and make of them new creatures.

A friend of mine has been, for several years, in the habit of writing to ministers of different denominations, and offering to send them a small library of such books as Norton's "Evidences of the Genuineness of the Gospels," the writings of Dr. Channing, Dr. Dewey, and Dr. Eliot, and books of that class. He has distributed libraries of this kind, of twenty or twenty-five volumes each, to some five hundred ministers of different denominations. They receive them not only willingly, but very gratefully; and, having received them, they write to him afterwards to tell him how much interest they have taken in them, and how much good they have got out of them; and then mention some of their ministerial acquaintances who would be extremely grateful if they could receive a library of the same kind. My friend has a fund which was confided to him by a gentleman of New York, who gave, I think, $10,000 during his life, and left a similar sum in his will, for this object; and he has been using it from time to time, without giving it much publicity, — showing how much can be done in that way by a comparatively small fund. And I would say, that if there is any person here who has means, and who is thinking how to use those means, it seems to me there is no way in which he can be so certain that what he is disposed to give will do good, as by establishing a fund like that, and putting it in charge of the officers of this Association, to distribute books throughout the country, far and near, where they may be needed, and where they will be useful.

ADDRESS OF REV. DR. HEDGE.

Rev. F. H. Hedge, D.D., was then introduced, and after a few general remarks said, —

I consider the publication and circulation of books to be a very important part, perhaps I may say the most important part, of the work of our Association. I do not altogether like the phrase "*our* literature," which I have seen in the notices of this meeting. It seems to me too narrow to express what is wanted in this line. "*Our* literature," if by "our" we mean what is proper to American Unitarians, is a very small thing. Tracts have been spoken of. Well, sir, tracts, doctrinal, controversial, practical, are not strictly to be reckoned as literature; and still there are no publications whose diffusion, if good of their kind, is more incumbent on your Executive Committee than this sort of writing. Then there is a vast deal of literature which is not ours, unless the reprinting makes it ours, whose circulation, nevertheless, we should do well to promote. Take, for example, the works of the late Frederic Robertson, of Brighton, England. I know of nothing under the head of "Our Literature" whose diffusion it would be so well worth while for us to undertake as those writings. I know of nothing in the whole range of English pulpit literature, that, for largeness of thought, combined with reverent faith, will compare with the discourses of that wise, brave man. Take "Ecce Homo," take "Essays and Reviews," take Coleridge's "Confessions of an Inquiring Spirit," — there are no writings which are better calculated to further the object we have in view, than writings of this class, which are not specifically Unitarian, but the productions of individuals of other denominations. Therefore I am not disposed at all to confine our work in the circulation of books to Unitarian books, whether tracts or publications of a graver cast. I should recommend the institution of at least three series or libraries of books. Besides the publication of tracts of the kind referred to, I should recommend the institution of at least three distinct libraries, as an undertaking to be assumed by this Association, according as their means will allow.

The first library should consist of writings of an exegetical character, — such works as may throw light on the Scriptures; like Noyes's "Translation of the Psalms and the Prophets;" Theodore Parker's translation of De Wette's "Introduction to the Old Testament;" Frederic Frothingham's translation of De Wette's "Introduction to the New Testament," to which I hope we may be able to add, before long, somebody's translation of De Wette's "Commentaries;" such works as "Norton on the Genuineness of the Gospels," "Jowett on the Epistles," Furness's "Jesus and his Biographers."

The second library should consist of books of a more general and theoretical character, — books relating to the theory or history of religion. Under this head would come selections from the writings of Channing and Dewey, Martineau's writings, Robertson's writings; Alger's "History of the Doctrine of a Future Life," that noble monument of literary industry, beginning in early youth, which does us so great credit; and, as I see a friend before me, I will add, "Curtis on the Human Element in the Inspiration of the Scriptures." Books of this class (I can mention but two or three of them as specimens) should constitute the second series.

Then the third series should consist of books of a paradigmatic or practical religious character. It is not necessary to confine ourselves to the productions of our own denomination. Let us take good books of this kind, wherever we can find them, — such books as "Law's Spirit of Prayer," "Sears on Regeneration," Miss Hale's little book on the Communion, and that excellent little book, published some years ago, called "Studies in Religion," which I am sorry seems to have dropped so much out of circulation. I mention, as I said, but three or four specimens of each best kind, as examples of what we might do in this direction.

I say that the publication and circulation of books is the most important part of our work; it is the most profitable employment of our funds; it is the best, because the safest, direction of missionary effort, — and it is purely missionary effort; and, if I had the direction of the appropriation of our funds, a very large proportion of them should go to this object.

I say, books are your best missionaries. They are the cheapest, for one thing. You do not have to pay for board and lodging, very little for travelling expenses; once in a while, perhaps every ten years, you have to furnish a new suit of clothes, and then they last as long as there is any vitality in them, and we do not expect them to do any missionary work any longer; and of a great many it may be said, that they will live a long while, if that is to be the term of their missionary existence. Why, sir, the missionary work that a man can accomplish is very limited. The sphere of his action is confined to a few miles of space and to a few years of time. To be sure, his spirit lives after him; but if that spirit is embodied in a book, then his missionary work begins anew, and goes on for ever. For who will limit the missionary influence of a book? If a genuine breath of the Spirit, it lives through all time, "spreads undivided, operates unspent." The great utterances of the religious lights of old, the words of Zoroaster, Pythagoras, Moses, David, Isaiah, they have come down to us with no concerted effort of the nations for that purpose. As Mr. Emerson said of the writings of Plato, "They have come as if God brought them in the hollow of his hand." They survive their own vitality. Much that we call literature is spilled away; but, by some law of the great economy, the best things keep. A genuine article lives; it is spread far and wide, and it is handed down from age to age. If you ask me what missionary agent, since the age of the apostles, has done the greatest work, has been the most effective in its action on the souls of men, I should say it is no itinerant going about in the flesh, not Austin nor Anselm, none of those whose names are so celebrated in the history of the Church; but it is a little volume, which appeared toward the close of the fifteenth century, under the title of "Imitation of Christ." It found its way into every corner of the civilized world. Wherever the name of Christ had been heard, this book was known; and it has been a stimulus, it has been a monitor, it has been a guide, it has been a comforter, — in one word, it has been a *missionary*, — to millions of souls.

What a missionary power is that! Name to me any indi-

vidual who has done the work in the world which that book has done. Now, sir, if we could only have a book breathing the spirit of modern, of liberal Christianity, as that book does of mediæval Christianity, what a blessing, what a power it would be in the world!

ADDRESS OF REV. CHARLES LOWE.

I need add nothing to what has been said of the importance and influence of a liberal literature, but will simply describe the work of the American Unitarian Association in this direction. And first let me attempt to illustrate the necessity, in order to secure the benefit of this kind of literature, of some such instrumentality as ours.

There is, to be sure, a class of writings, and those among the most effective in promoting liberal thought, which need no help of ours. When the "Autocrat of the Breakfast Table" or "Gail Hamilton" pen their bright thrusts at the errors of Orthodoxy, or when George MacDonald writes such a novel as "Alec Forbes," full of Unitarian sentiment, they find access easily enough to the popular ear and heart. There is a great sweep of liberal thought, that finds its utterance in newspaper and magazine, and which is among the most potent of all the influences of the day, which we need not help, and which nobody can stop.

But there is another class of writings essential to the culture of a true liberal faith, of which this cannot be said. There needs to be a class of books, designed not merely to suggest doubts or to ferret out errors, but to state broadly and clearly, by sound reasoning, the grounds of a positive, liberal faith. This is just the class of literature of which Dr. Hedge has spoken as the most important. Now, in order to the publication of such works, the assistance of some organization is indispensable. Out of the catalogue which you have before you (Publications of the American Unitarian Association), comprising more than fifty of the best books that have been prepared of this class, there is hardly a book that it would be possible to procure to-day but for the American Unitarian Association.

This explains, by the way, the policy of the Association in regard to the character of its publications. Some say, why does it not issue books of a more popular kind. The officers of the Association are sensible of this want, and I hope it may some time be supplied. Especially I hope that we may soon have a series of volumes of religious biography, for which we have such eminent material in our own household of faith. But mean time, considering what has been said, we are doing what is most important.

Again. After the books have been published, there is a difficulty in the way of circulating them, and this Association, or some other instrumentality like it, must come forward and help in that work; for, much as these books are welcomed by those who read them, people are not all greedy for them yet. On the contrary, that old prejudice which used to prevail against every thing liberal has not all died out; and it has been the principal part of the work of this Association to promote, in spite of this prejudice, an acquaintance with these writings of ours: and they have done it in the best way they could. For example, they have, on application, given our books, or selections from them, to public libraries all over the country; asking only the assurance, that they shall be placed where they will be accessible to all. Dr. Clarke has told you what a friend of his has done in placing our books with the ministers of other denominations. It should be said that he has done this always on application of the ministers themselves. Our Association did that same thing to a very considerable extent, until it was found that the work became too great; and then they adopted the policy of placing the price of our books so low, that any who chose could afford to buy them: and now I think there is no class of people that purchase our books so generally as ministers of the evangelical denominations. We do not make of these Orthodox and Methodist ministers Unitarian ministers. We do not care for that. It is enough for us to know that the Methodism or Calvinism, or whatever they shall preach thereafter, will be a nobler and better form of Christianity for the leaven that this literature has given.

We are also publishing tracts, and circulating them far and

wide. Some of our ministers, full of zeal, have these tracts sent to them, and place them conspicuously in the church, and invite their people to take them and give them to their friends. Many of them never go about without carrying some of them in their pockets, which they give to people who are inquiring as to our faith. Then we advertise very largely, all over the country, particularly in the papers of other denominations, saying that we shall be happy to furnish these tracts to any who are inquiring what our doctrines are; and we have letters from all parts of the country asking us to send such selections as we think best, and offering to pay for them.

Then we have adopted the plan of distributing our "Monthly Journal," not merely to people of our own communion, but to anybody liberally disposed; so that now we are printing and circulating every month fourteen thousand copies of that journal, — more than the subscriptions to all our denominational periodicals put together. We have sent them to Germany, France, and England, and from all these countries we have received most gratifying responses; because, friends, what we see here in America of the great advance, in a liberal direction, is just the same in other countries. But Europe has not yet begun to look to America for intellectual and religious stores; consequently, it is not surprising that they need to have our books introduced to them before they find them out. Even Dr. Channing's writings, which have now been translated into every language of Europe, and are more read than almost any other American book, — even Dr. Channing's writings were a new discovery there a very few years ago. Our other writers must still be made known.

Mr. Lowe then alluded to certain other results of the efforts of the Association in this department, — especially to the work of the Ladies' Commission, organized under the auspices of the Association, which had accomplished so much towards selecting a suitable library for the young. And he closed with illustrations which testified to the value of the publications of the American Unitarian As-

sociation, and to their influence in opening mind and heart to a wider and more catholic faith.

ADDRESS OF REV. T. J. MUMFORD.

Mr. President and Friends, — About twenty years ago, a young man, then obscure, made a speech at an anniversary of the American Unitarian Association in this city, about our indebtedness to the writings of our Unitarian fathers; and he poured forth the gratitude and admiration of his glowing soul on that memorable night. Many a time since that occasion, in this hall and in other places, have you heard from the lips of John A. Andrew what were the secret influences that moulded his noble character and shaped his glorious career. And I remember an equally signal instance of the worth of our literature. Some seven or eight years ago, I met a young man, a graduate of Harvard College, who told me he had recently been at Springfield, Ill., and talked with a prominent lawyer there, who thought of sending his son to Harvard College. He said, "Abraham Lincoln said to me, 'I feel drawn toward Cambridge, for I feel much indebted to Boston. I have read the writings of Channing and Parker with great interest and delight.'" Friends, by such fruits as the holy lives to which I have referred is this literature to be known. I am heartily glad to speak my poor word for it, because I am personally indebted to it. I was not, like most of you, born into a free faith; but I have had to fight my way out of the superstitions of my education. Twenty years ago, I had not been in a Unitarian church but twice, and knew no Unitarian minister. I had been thoroughly pro-slavery, carrying a Bible about in my pocket to defend slavery, from the Scriptures, against all comers; but I learned through an anti-slavery gospel, preached from the lips of a Quaker woman, a nobler view of human rights and of human duty, and had become dissatisfied with my church, where the institutions of religion were held up as if they were ends instead of means; where it seemed to be believed and taught that man was made for the church, and not the church for man. Then this same Quaker family put into

my hands Channing's works: and I cannot tell you the bliss with which I read them, the ecstasy with which I found that I could believe in a Christianity which did not offend my common sense, which did not wound my conscience; that I could speak to God acceptably, even if I only said, "Dear Father," and did not call him "Blessed and holy Trinity, three persons in one God." And, friends, from that day to this I have felt that all I can give, and all I can do, will but poorly repay what I have received from this source; for through this literature I have been led into a faith which is my deepest satisfaction in life, and the preaching of which is my supreme joy.

Now, there are thousands and tens of thousands of young men, all over the country, situated as I was; and for their sakes I would have these tracts and volumes spread far and wide, until there shall not be a young man in the land who does not know something of lives like that of Charles Follen, and not a young woman who shall not be interested and uplifted by the life of Mary Ware.

I like the publications of our Unitarian Association on account of their catholicity, — because they are fair and generous towards all the phases of faith that we have in our body. I presume brother Sears does not like the Association because it has published some of brother Weiss's writings, and brother Weiss does not like the Association because it has published some of brother Sears's books; but, in common with nine-tenths of the denomination, I like the Association because it has given us both of them. Thomas Fuller said, long ago, "He may well be called an impartial arbiter who displeases both sides;" and so it was long ago said, that the truth can be held in no new light without discovering fresh beauties. I read the book on "Regeneration," by our brother Sears, and the "Words of the Spirit to the Church," by our brother Bartol, with equal gratitude and delight. "One star differeth from another star in glory," but they are both burning and shining lights in the great Christian constellation.

Friends, this is my chief trouble with Unitarianism, — not any growing dissatisfaction with its doctrines, for they delight my heart and soul and mind more and more every day; but

our indifference to their spread, our willingness to enjoy the truth by ourselves, the want of a glowing purpose and a burning desire to have every man in the country and in the world enlightened to at least the extent which we have ourselves reached. We need more men to emulate Joshua Brooks, the giver of that noble fund which has sent those hundreds of libraries through the West.

ADDRESS OF REV. J. F. W. WARE.

If I have one deep conviction, it is this, that, among the many pressing and peculiar duties of to-day there stands foremost, with us, the duty to popularize that form of truth which we call Unitarian Christianity; and we must learn a lesson of those of other sects who have been wiser than ourselves, and have already popularized their form of faith: and we must not be unwilling to follow the example even of the children of the world, who fully understand, that, if they are to popularize any thing, they must bring literature to their help. Why, a man cannot introduce a cooking-stove, a man cannot take the corns out of your feet, unless he calls to his aid literature; and you find his colporteurs standing at the corners of the streets, and perhaps some of them have his tracts printed upon their backs.

I think there are a great many things that it would be well for our denomination to have and to use: but I say here to-night, that there is one thing that they *must* have, and one thing that they *must* use, and that is, a literature, not for scholars, not for thinkers, not for Germany, not for France; but a literature for *the people*, — for the people of Boston, for the people of the Berkshire hills, for the people of the Southern States and of the Western prairies. If this thing which we believe in, which our fathers have taught us, and died for, is indeed a truth, it is your duty, men who have purses, to give; it is your duty, men who have brains, to write; it is the duty of each one of us, according to our ability, to do what we may to scatter this truth among the people. The people will not come to it; their prejudices are against it: we must overcome those prejudices, and we can only overcome them by preparing a lit-

erature which shall be acceptable to the people, who, I know from my own experience, wait for and want it.

Then, my friends, we want such a newspaper as there is not to-day in this land, in any denomination. We want a paper for the people. It is said that the newspaper is the bible of the American people. Well, we want a bible for the American people; we want a newspaper that shall be brimful and bristling with the grandest truths, and with the deepest living exemplifications of the truth. We want a newspaper that shall not be all the time fussing about "limits" and "limitations," and this, that, and the other thing; but we want a newspaper that shall be full of the spirit of the blessed Jesus, and be willing to give the great truths of God their broadest sweep and sway. And we want a paper that we shall not be afraid to give away. We do not want a paper that shall be supported by subscriptions, but a paper that shall be published by this Unitarian Association, and put into every man's house, and in which every man will find something that he needs. Such a paper as that will do more towards popularizing the grand truths of the religion of Jesus, than any other one thing you can undertake. There ought to be ten, twenty, or thirty men in this audience, who shall say before their God to-night, before they sleep, "I am one of those who will help found a fund for such a paper." The Unitarian Association ought not to hold its annual meeting next May, without having the basis laid for such a paper; and if we are going to do any thing earnestly, honestly, for the furtherance of this great work, such a paper as that has got to be.

Then, friends, I don't know about saying any thing in reference to tracts. They are very little things, I have been told; but I remember reading in my Bible, that Jesus, when he was talking about the kingdom of heaven, compared it to a grain of mustard seed, which was indeed the least of all seeds, but when it had grown the fowls of the air found their homes in the branches. So, friends, the tract is a little thing indeed, but when it grows, many, many souls find a home that they never knew before. And then, besides what the tract itself does, it is a forerunner: it prepares the way for the book.

We have not got the preachers, as somebody has said to-night, and sometimes I think we do not want them; sometimes I think a minister does more harm than good: but we have got the tract, and that goes before, like John the Baptist, crying in the wilderness, and opens the way for the book, and then the book comes in and does the work.

Mr. Ware concluded by narrating several anecdotes that had come within his personal experience, of a deeply interesting and affecting character, illustrating the wonderful blessing which had followed the reading of some of the tracts and books sent forth under the auspices of the Unitarian Association.

JAMES P. WALKER.

It is with feelings of profound sadness, that we record the death of Mr. Walker, so widely known and loved as Secretary of the Sunday-school Society.

Associated with him, as we have been, by reason of kindred duties, we experience, first of all, the unspeakable personal sorrow occasioned by the loss of a dear and kind friend; but this same association has enabled us to realize also the loss which the whole denomination has sustained. It is difficult to realize that he had filled this office of Secretary but little more than a year; so completely had he, during that short period, identified the Sunday-school cause in our denomination with his name, and so efficiently had he advanced the interests of the Society.

His nature and his whole previous training had wonderfully fitted him for this important work. Fervently religious in his spirit, affectionate and sunny in his temperament, it was no wonder that children were attracted to him, or that he should love to influence them; and long before any thought came to him of this responsible position, his highest joy was found in labors in the

Sunday School, which no press of business cares, and no bodily weariness, ever led him to omit. Moreover, from our earliest recollection of him, he has always showed the intensest interest in the welfare of our denomination. There was no service in connection with it which he was not ready to render. Personal comfort and business prospects he seemed to hold secondary to his desire to advance the cause, which he held so dear. Nothing was more encouraging than his unfaltering confidence in our men and our principles, and in the mission of our Unitarian Church. Meantime, his business as publisher, engrossing and perplexing as it was, yet gave him opportunities for culture, which he most diligently used; and even before his appointment as Secretary, and while engaged in his secular calling, he had begun to preach, as occasion offered, and had often filled with acceptance some of the best pulpits in our denomination.

We rejoice to recall, in the remembrance of the many and various services which he at that time rendered to our cause, the important place which an earnest layman fills in connection with all the best activities of the Church.

When, a year and a half ago, it was resolved to make the Sunday-school cause take the position which it ought to occupy in the regards of our people, Mr. Walker was the one to whom all who knew him naturally turned. Events proved, even beyond all expectation, the wisdom of the choice. It is hard to comprehend that mystery of Providence by which he has now been called away, just as he seemed to have entered upon the true work of his life. Let us hope that his earnest spirit may inspire many a one to greater Christian activity; and that we may all be so stimulated by the example of his life, that the interests to which he was so devoted may not suffer by his removal. We trust that some adequate memoir of Mr.

Walker may be prepared; so that, being dead, he may still speak, and so that his character may be more fully understood by the multitudes who have known him chiefly through his public service.

The following resolutions were passed at the meeting of the government of the Sunday-school Society: —

Whereas, Divine Providence has removed by death James P. Walker, the honored and successful Secretary of this Society; therefore —

Resolved, That we, the surviving officers of the Sunday-school Society, desire to express our profound sense of the loss that has fallen on our Society, on the cause to which it is devoted, and on our whole denomination.

Resolved, That we tenderly cherish the memory of our friend's noble life; of his kindness and cordiality in our personal and official intercourse with him; of his whole-hearted devotion to the work of his office and to the Sunday-school cause.

Resolved, That we unreservedly bear testimony to his exemplary Christian character, his fidelity in the discharge of life's duties, and the daily beauty of his life and conversation.

Resolved, That as we bow to the will of Him who doeth all things well, we find consolation in the blessed hope of immortality, and the assurance that his change, though a loss to us, is to him great gain.

Resolved, That we tender to his bereaved family our heartfelt sympathy, and earnestly commend them to Him who has declared himself the protector of the widow and Father of the fatherless.

Resolved, That the above resolutions be published in the periodicals of our denomination, and that a copy be sent to the family of the deceased.

LETTER FROM REV. J. F. WALKER.

St. Joseph, Mo., March 18, 1868.

As you know by my former letter, I arrived here the 28th of February, and found that since November last a small company of liberal souls had been sustaining meetings in a hall, where they sat once every Sunday under the ministrations of Channing, James Freeman Clarke, or Robert Collyer. Of course they were intelligent, earnest, and spiritual people. I preached to them the following Sunday, morning and evening; and concluded to remain with them over another Sunday, at least. After the second Sunday, we began to agitate the sub-

ject of organizing a liberal society; and a meeting was called the following Wednesday afternoon, which was well attended, and at which a committee was appointed to report a plan of organization at a future meeting. That meeting was held last Sunday, after morning service, and adopted the plan reported by the committee, and organized thereon; and to-day, from the banks of the Missouri, "Unity Church" of St. Joseph greets all the liberal souls East and West, who make up the moving battalions of religious progress, and desires recognition among her sister organizations. She is strong, as yet, only in faith and hope; but what thirty earnest men and women *can* do, I am sure will be done, to plant a standard of liberal Christianity in Northern Missouri. We are anxiously looking for the new Hymn and Service Books, ordered last week.

And now, Brother Lowe, can you not send us a package of tracts. Those sent some time ago have been, from time to time, distributed in the hall, whence they have gone out to scatter their words of instruction, suggestion, and hope among the twenty-five thousand inhabitants of St. Joseph. "A few more of the same sort" will do the same thing. Our hall sees new faces every Sunday, and they are such faces as inquiring and thoughtful minds carry; and these little printed messengers of the Association are welcome and useful to such.

Truly yours, J. F. WALKER.

EXTRACTS FROM LETTER OF MISS AMY M. BRADLEY.

[Miss Bradley, as will be seen from this letter, is still actively engaged as missionary of this Association and of the Soldiers' Memorial Society, in Wilmington, N.C. Those who have aided in giving her the means of *feeding* as well as educating these poor white families of the South, will be gratified to know, that from many sources we have ample assurance of the value of her labors.]

WILMINGTON, N.C., March 7, 1868.

MY DEAR FRIEND, — Yours of the 28th ult. was most heartily welcomed.

Our school now numbers a hundred and twenty pupils, who are making rapid progress in their studies. Dr. Sears, Agent of the Peabody Fund, called on me a few days ago, in company with Mr. Kidder, from Boston, who is greatly interested

in my mission, and on his return, I have no doubt, will throw some light on the cause of my success.

The soup establishment is in good working order; and every Monday, Wednesday, and Friday, at the close of my school, one, P.M., the children form in two ranks, and march across the street, with their cards giving their numbers, and their little tin pails, where we issue soup for a hundred and forty children and parents, — each one pint of good beef soup, with potatoes and rice in it.

My health has been very poor, and I have been out of school much of the time, since January; but the weather is like May weather now, and I think I shall be able to remain in school. Do not let Mrs. H., General L., and others feel that I am ungrateful, or do not appreciate the efforts they have made for my trip to Florida. When the General's letter came, with the money and the kind letters of introduction, I was quite feeble, out of school; but under the same roof with me was a darling soldier boy, twenty-one years of age, sick with consumption, and who but a few days before had had an abscess break in the left lung. The doctor hoped he would rally in a few days, and perhaps be able to go to Florida with me; but, alas! I waited in vain. Last Saturday evening at six o'clock, as the sun passed away behind the waters of the Cape Fear, the pure spirit of another precious soldier passed on to the land where there shall be no more wars. He was from Michigan, and contracted the disease in Salisbury prison. After he died, you know me well enough to feel that the more actively employed I was, the better it would be for me; and will feel that I am not "a little mangled," but am trying to do the best for *soul* and body. *Oh! I suffer so much* when any one whom I love dies; and this was a loveable child, far away from every friend. He was sick at the hotel, and I persuaded Mrs. Ashly to take him, so that I could care for him. He had been here since November. I tried to save him, but our Father took him; and now I have to keep busy at work. I cough badly, but am improving.

Gratefully yours, AMY M. BRADLEY.

NOTE. A variety of correspondence, which was in type for this Journal, has necessarily been laid over in order to admit the account of the meeting at Music Hall.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 9, 1868. — Present: Messrs. Kidder, Smith, Livermore, Reynolds, Shippen, Ware, Willson, Crosby, Sawyer, Shattuck, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the following institutions: Salem Athenæum, Salem, Mass.; Free Public Library, Wayland, Mass.; Town Library, Framingham, Mass.; Athenæum Library, Dorchester, Mass.; Parish Library, Shelbyville, Ill.; and Soldiers-Home Library, Knightstown, Ind.

This Committee also recommended that they be authorized to print new editions of "Channing's Works," "Memoir of Mary L. Ware," and "Early Religious Education;" which recommendation was adopted.

The Committee on the Western States reported, that a report had been received from Rev. J. K. Hosmer, giving a very gratifying account of the affairs of Antioch College, and also a statement of missionary work done by himself, and his father, Rev. Dr. Hosmer, in various important places in Ohio and Indiana; also reports from Rev. C. H. Brigham, Rev. Seth Saltmarsh, Rev. John Ellis, and Rev. W. C. Tenney.

The Committee on the Middle and Southern States reported, that very urgent requests had been received from the Conference of the Middle and Southern States, that, during a portion of the year, some person should be employed as missionary within the States of New Jersey, Pennsylvania, Delaware, and Maryland; also, from Jacksonville, Fla., that Unitarian preaching should be furnished them, during the spring months at least. With a view to these two objects, and other work in this section, the Committee asked for an appropriation of $500, to be expended under their direction.

This report was adopted, and the appropriation voted.

The Secretary having called attention to the fact, that certain amendments to the By-laws of the Association were referred, at the last Annual Meeting, to this Board, to be considered and reported upon the next year, a committee was appointed, consisting of Messrs. Sawyer, Reynolds, and Liver-

more, to take the whole subject into consideration, and report to the Board at its April meeting.

The Secretary presented a letter from Rev. Eli Fay, resigning, on account of removal to the West, his place as a member of the Board; and his resignation was accepted.

In accordance with the usual custom at the March meeting, a committee was appointed to make arrangements for the coming Annual Meeting of the Association.

On motion of Mr. Sawyer, votes were adopted instructing the Publication Committee to take into consideration the subject of adding to the Association's list of books a class more adapted to the wants of the denomination at the present time; and of reducing the cost of the "Monthly Journal," by making it less in size, or in such other way as they might deem expedient.

On motion of Mr. Crosby, the same Committee were directed to consider the propriety of establishing a publishing house, with a capital of from thirty to fifty thousand dollars, with a view to procuring suitable works for publication, and to bring them into the market in the usual way of the trade.

It was then voted to adjourn.

INTELLIGENCE.

At the Annual Meeting of the Ministerial Union, held in Boston on Monday, Feb. 10, it was voted to hold the meetings hereafter at the chapel of the Hollis-street Church, as a place more convenient of access to the members.

The following officers were chosen for the ensuing year: Secretary and Treasurer, Rev. Charles J. Bowen; Committee on Membership, Revs. George L. Chaney, Richard Metcalf, Thomas J. Mumford, Henry C. Badger, Rush R. Shippen, and Samuel C. Beane; Committee on Meetings, Revs. Frederic Hinckley, John B. Green, and Abram W. Stevens; Committee on Ministerial Work, Revs. Edward E. Hale, Samuel B. Flagg, and William G. Babcock; Committee on Correspondence, Revs. William P. Tilden, Joseph H. Allen, Carlton A. Staples, Alfred P. Putnam, and Samuel B. Stewart.

The Middle and Southern States Conference held its third meeting at Vineland, N.J., on Wednesday and Thursday, Feb. 19 and 20.

The Conference met in the new Unitarian church at half-past seven o'clock on Wednesday evening, when religious exercises were conducted by Rev. Fielder Israel, of Wilmington, Del., the Secretary of the Conference; and a sermon was preached by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass., present as a representative of the society in Washington, D.C., of which he has temporary charge.

On Thursday morning, at nine o'clock, a meeting was held for conference and prayer, which was conducted by Mr. James P. Walker, of Boston, Secretary of the Sunday-school Society; and at ten o'clock the regular business session commenced, T. P. Galvin, Esq., of Philadelphia, occupying the chair. After reports had been heard from the various societies connected with the Conference, addresses were made by Rev. Charles Lowe, Secretary of the American Unitarian Association, and Mr. James P. Walker, in behalf of the Sunday-school cause. Officers for the ensuing year were then elected, as follows: President, E. W. Clarke, of Germantown, Penn.; Vice-Presidents, S. J. Bowen, of Washington, D.C., and Rev. J. F. W. Ware, of Baltimore, Md.; Secretary, Rev. Fielder Israel, of Wilmington, Del.; Treasurer, E. Q. Sewall, of Wilmington, Del. Directors: T. F. Morris, of Baltimore, Md.; J. S. Flint, of Wilmington, Del.; W. M. Keith, of Baltimore, Md.; Rev. Oscar Clute, of Vineland, N.J.; Rev. Aaron Porter, of Northumberland, Penn.; Rev. J. F. W. Ware, of Baltimore, Md.; and W. H. Earle, of Vineland, N.J.

The following resolution was adopted, and the Secretary was directed to correspond with the Secretary of the American Unitarian Association on the subject referred to: —

Resolved, That this Conference recognizes, with devout thankfulness to Almighty God, the increasing demand for missionary labor within its bounds; and that the American Unitarian Association be requested, as far as possible, to supply the pulpits of the various parishes, that the clergymen of the Conference may be able to give some portion of their time to missionary labor.

The following resolutions were also adopted, after which the

Conference adjourned till four o'clock, to be present at the dedication of the church, to take place at two: —

Resolved, 1st, That this Conference recognizes the American Unitarian Association as the central organization of Unitarians in the United States.

Resolved, 2d, That this Conference pledges itself, and the churches here represented do individually pledge themselves, to sustain and co-operate with the regularly appointed officers of the American Unitarian Association in all proper ways, and especially by a collection to be taken up in all the churches.

Resolved, That this Conference expresses its interest in, and its determination to sustain, the American Freedmen's Union Commission, in their useful work of education among the colored population of the United States.

The Conference, on resuming business, proceeded to consider the importance of a more general circulation of the literature of the denomination; and a paper on this subject, prepared by Rev. J. F. W. Ware, was read by the Secretary. This was followed by an address from Mr. James P. Walker, Secretary of the Sunday-school Society; after which it was voted that the Conference take into consideration the propriety of forming a Sunday-school Society, auxiliary to the Society at Boston, and a Committee was appointed to report, at the next meeting, a form of organization and a plan of operation.

The Conference then adjourned, to meet in Germantown, Penn., at the call of the directors.

The New Church erected by the society in Vineland, N.J., was dedicated on Thursday afternoon, Feb. 20, during the meeting at that place of the Middle and Southern States Conference. The order of services was as follows: Introductory sentences and invocation by Mr. James P. Walker, of Boston; Scripture lesson by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.; original hymn, written by Mr. William H. Earle, of Vineland; sermon by Rev. Moses Ballou (Universalist), of Philadelphia; dedicatory prayer by Rev. William H. Furness, D.D., of Philadelphia; original hymn, written by Rev. Oscar Clute, the pastor; anthem; benediction.

Mr. Oscar Clute was ordained as pastor of the First Congregational Society in Vineland, N.J., on the evening of

Thursday, Feb. 20. The order of services was as follows: Introductory sentences and invocation by Rev. Alfred P. Putnam, of Brooklyn, N.Y.; anthem; Scripture lesson by Rev. Moses Ballou, of Philadelphia; original hymn, written by E. C. Butler, of Meadville, Penn.; sermon by Rev. William H. Furness, D.D., of Philadelphia; ordaining prayer by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.; original hymn, written by C. C. Edwins, of Washington, D.C.; charge by Rev. Alfred P. Putnam; right hand of fellowship by Rev. Fielder Israel, of Wilmington, Del.; address to the people by Rev. Charles Lowe, of Boston; anthem; benediction by the pastor.

The South-Middlesex Conference held a meeting in Rev. Dr. Briggs's church, Cambridgeport, Mass., on Tuesday, March 3.

After half an hour devoted to conference and prayer, under the direction of Rev. Richard Metcalf, of Winchester, the regular session commenced, and a discussion took place on the following subject, assigned for consideration: "What religious charities are incumbent on the societies belonging to this Conference, and how shall they be best directed?" Rev. John F. W. Ware, of Baltimore, Md., first addressed the meeting, and presented the needs of the colored schools in Maryland, and urged their claims for help upon this Conference and the churches connected with it. At the close of the discussion, a collection was taken up, and placed at the disposal of Mr. Ware for this object.

In the afternoon, the discussion was continued, the special topic being the claims of the American Unitarian Association. Remarks were made by Rev. Edward J. Young, Rev. Richard Metcalf, Rev. J. F. W. Ware, Rev. Charles Lowe, T. S. Harlow, Esq., and others, strongly commending this interest, and giving assurance of an earnest appeal to the churches of the Conference.

Officers were then chosen for the ensuing year as follows, — the President, Vice-President, and Secretary declining to serve longer, — President, Hon. Charles Hudson, of Lexington; Vice-President, Rev. George W. Briggs, D.D., of Cambridge-

port; Secretary, Rev. Henry H. Barber, of Somerville; Treasurer, T. S. Harlow, of Medford. Directors: Rev. Grindall Reynolds, of Concord; Rev. Edmund H. Sears, of Weston; C. J. Bishop, of Winchester; W. D. Coolidge, of Newtonville; and Lorenzo Burge, of Waltham.

The following resolution, offered by Rev. Artemas B. Muzzey, of Cambridge, was adopted: —

Resolved, That we regard with favor every effort made in accordance with our established principles to extend the influence of a liberal faith among other denominations of Christians; that we welcome any advances of others to a broader fellowship in Christ; and that we will give our sympathy, and where it is needed our pecuniary aid, to bodies or individuals of other churches disposed to unite with us in the diffusion of a pure and practical religion.

The New Church erected by the society in Wilmington, Del., was dedicated on Thursday, March 5. The order of services was as follows: Invocation by Rev. Courtland Y. De Normandie, of Fair Haven, Mass.; reading from the Scriptures by Rev. Oscar Clute, of Vineland, N.J.; prayer by Rev. Alonzo Hill, D.D., of Worcester, Mass.; sermon and dedicatory prayer by Rev. William H. Furness, D.D., of Philadelphia; address to the people by Rev. Samuel Osgood, D.D., of New York; prayer by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.; benediction.

The Champlain Liberal-Christian Conference held a meeting at Bethel, Vt., in the Universalist Church, on Thursday and Friday, March 5th and 6th. In the absence of the President, the chair was occupied by Rev. John Cordner, of Montreal, Canada, one of the Vice-Presidents. Essays were read by Rev. Charles A. Allen and Rev. Eli Ballou, D.D. (Universalist), of Montpelier, Vt.; and addresses made by Hon. H. Carpenter, of Northfield, Vt., and Rev. J. T. Powers (Universalist), of Woodstock, Vt., which were followed by discussions. Thursday evening a sermon was preached by Rev. Charles A. Skinner (Universalist), of Hartford, Conn.

The New Church, erected by the Christian Unity, on Harrison Avenue, Boston, was dedicated on Tuesday evening, March 10, under the name of the Church of the Good Samari-

tan. Rev. William P. Tilden offered the dedicatory prayer, and the following gentlemen took part in the exercises, several of them making brief addresses: Rev. Charles F. Barnard, Rev. Edward E. Hale, Rev. James Freeman Clarke, D.D., Rev. John Williams (pastor of the society), and Messrs. Charles A. Cummings, Charles J. Bishop, Frederic H. Nazro, and David Owens.

The Suffolk Conference held a meeting at the Music Hall, Boston, on Sunday evening, March 22, to consider the question of "Unitarian literature, and the work of the American Unitarian Association, in connection with it;" it being the fifth of the series of meetings for presenting the various branches of the work of that Association. Henry P. Kidder, Esq., Vice-President of the Conference, presided; and addresses were made by Rev. James Freeman Clarke, D.D., of Boston; Rev. Frederic H. Hedge, D.D., of Brookline; Rev. Charles Lowe, Secretary of the Association; Rev. Thomas J. Mumford, of Dorchester; and Rev. John F. W. Ware, of Baltimore, Md.

Rev. Thomas Hirst Smith has resigned the charge of the society in Charleston, S.C.

Rev. William Newell, D.D., has resigned the charge of the First Parish, Cambridge, Mass.

Rev. Edward I. Galvin has accepted a call from the society in South Danvers, Mass.

Rev. E. Baxter Fairchild has accepted a call from the society in Stoneham, Mass.

Rev. Silas Farrington, of Janesville, Wis., has accepted a call from the society in Germantown, Penn.

Rev. Crawford Nightingale has accepted a call from the Society in Groton Junction, Mass.

Rev. Henry C. Badger will preach for the society in New Orleans, La., during April and May.

Rev. Charles W. Buck has resigned the charge of the society in Fall River, Mass.

Rev. WILLIAM SILSBEE has accepted a call from the society in Trenton, N.Y.

A NEW LIBERAL SOCIETY has been organized at St. Joseph, Mo., with the name of Unity Church.

THE BOSTON THEATRE MEETINGS, under the auspices of the Suffolk Conference, have been continued every Sunday evening; sermons having been delivered as follows: Feb. 23, Rev. J. A. M. Chapman (Methodist), of Boston, on "Christ in Prophecy, in History, and in Experience;" March 1, Rev. J. G. Bartholomew (Universalist), of Brooklyn, N.Y., on "Samson's Riddle;" March 8, Rev. E. H. Chapin, D.D. (Universalist), of New York, on "The Christian Life;" March 15, Rev. John F. W. Ware, of Baltimore, Md., on "The Tares and the Wheat;" March 22, Rev. William P. Tilden, of Boston, on "Tent-Pitching."

ACKNOWLEDGMENTS.

1868.			
Feb.	20.	From Mrs. C. Larkin, Mrs. N. Shattuck, Mrs. M. Shattuck, Mrs. L. Tarbell, and Mrs. S. Tarbell, Pepperell, as annual memberships .	$5.00
	21.	„ Atherton Blight, Philadelphia, to make himself a life-member	30.00
	21.	„ Rev. C. Y. De Normandie, E. T. Taber, and D. H. Barnes, as annual memberships . .	3.00
	24.	„ Rev. Fielder Israel, as annual membership .	1.00
	25.	„ Rev. Dr. Eliot's Society, St. Louis, Mo. . .	100.00
	25.	„ A Young Man in Salem	5.00
	25.	„ Mrs. Callender, Dorchester, for distribution of literature	4.00
	26.	„ Charles DuBois, as annual membership . .	1.00
March	4.	„ A Friend, for publishing purposes	100.00
	4.	„ Dr. I. S. French, as annual membership . .	1.00
	6.	„ Rev. E. C. L. Browne, as annual membership	1.00
	12.	„ Subscribers to Monthly Journal in New Bedford	47.00
	14.	„ Society at Holmes' Hole	50.00
	16.	„ Society in Trenton, N.Y.	10.00
	17.	„ Azor Harris, as annual membership . . .	1.00
	20.	„ William Rice and Miss E. M. Symonds, as annual membership	2.00